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fruitful ideas in regard to the present social struggles. The new revised edition commands respect as the product of a scientific mind that is free from the entanglements of partisanship.

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MODERN RATIONALISM: Being a Sketch of the Progress of the Rationalistic Spirit in the Nineteenth Century. By Joseph McCabe. London: Watts and Co., 1897. Pp. 163.

The rationalistic spirit, according to Mr. McCabe, is the outcome of the principle that "*reason* is the supreme criterion of all truth, whether in secular or religious, natural or supernatural spheres." It has given rise to various systems of thought at different times, which have all received the name of "Rationalism," since they all bore the same relation to the most generally accepted theories of the time; but "*modern* Rationalism is a system which rejects both natural and supernatural theology, and is antagonistic to the orthodox churches on every point."

Chapter I., pointing out the development of the rationalizing tendency within the church, contains an account of the rise of the Broad Church party, and of the modifications allowed in the interpretations put upon some of the orthodox doctrines. Passing on to attacks from without, the author recognizes in Biblical criticism a weapon wherewith Rationalism can attack church doctrine from a new and independent position; for he considers that not only is it seen to be in many points unacceptable from its intrinsic unreasonableness even to the mind of the theologian, but the sacred literature from which it is believed to have arisen is proved to be historically, and (in the case of the Old Testament) ethically, false: the alleged authorship of many of the books of both the Old and the New Testament is spurious; hence follows the collapse of their claim to be regarded as specially inspired. The destructive work of the "higher critics" upon the Christian doctrines themselves and the authority on which they are based is supplemented by theories arising from the sciences of comparative religion and comparative mythology as to the natural growth of these doctrines. They are found to have so many points in common with the beliefs and rituals of other religions and mythologies that it is no long step to the assumption of a common origin.

So far, Mr. McCabe has been dealing with the conflict between ideas tested by reason and beliefs accepted upon the authority of

tradition ; in the rest of the book (Chaps. IV., V., VI.) he undertakes to show that the rationalist comes out victorious from contending with the philosopher. He here identifies the rationalistic with the empirical spirit, and any philosophy that has an idealistic tendency (Hegel's excepted) he regards as an attempt to save the vital points of religion by having recourse to reason ; while in so far as it abandons this (illegitimate) object it apparently results in nothing of any permanent value. The only result which can be caught hold of from among all the systems whose "rise, conflict, and decay" (p. 118) have been traced on the dozen preceding pages in a series of cursory glances, is "the theory of a division of the possible objects of perception into noumena and phenomena, and the complementary doctrine of the phenomenal character of all our perceptions;" and herein is said to lie the condemnation of all speculative philosophy, for "the tendency of modern science is to suppress the duality which the metaphysicians have created" (p. 119). When we find, however, that this duality is treated by the author as one and the same with that of substance and accidents, this being disproved by the discovery that (*e.g.*) sounds and colors are only modes of the sonorous colored body, and not separate entities, we cannot feel satisfied with this abrupt dismissal of metaphysics by physics. In a further chapter on religion and science, the general outcome of the latter is contrasted with the view of the universe afforded by the former ; it is found that reason compels us to accept the mechanical theory, and that this means the suppression of the permanent elements of religion. The speculative attempts to support theism having failed, anti-rationalists finally resort to ethics ; the fear of losing morality is regarded as a reason for propping up the belief in the supernatural. As rationalism, however, is able to construct a system of ethics (*viz.*, utilitarianism) on a purely humanitarian basis, theism loses its last chance ; and the rationalist may claim to be something more than a destroyer, since he "teaches elevated social and ethical ideals to humanity."

The book is summary in style, which is perhaps to be expected in what is professedly a "sketch;" but it is also overcrowded with references to the work of others, and is at the same time dogmatic : so many opinions are quoted, so many systems of thought are traversed in the space of six short chapters, that the reader must be excused for doubting whether justice has been done in all cases ; and it is dogmatic in seeking to impress the reader with the supremacy of materialism by means of long lists of its partisans,

rather than by an examination of their arguments. We are given this choice: rely on authority, and believe in orthodox Christianity, or rely on reason, and accept scientific materialism. But, surely, we should be given some ground for identifying the rationalistic spirit, which is defined as that which relies on reason alone in the ascertainment of truth, with the scientific spirit (in the narrower sense). The result of this identification is that no place is left for idealism, which does not rest on the authority of tradition. It is hastily brushed aside as unscientific, though *why* it should be rejected by those who wish to reach truth by reasoning is left unexplained: for the unsupported reiteration of the statement that the struggles of philosophic systems have left no abiding result cannot be called argument. The chapter on rationalism and philosophy is, in fact, the least satisfactory of the book: it is, *e.g.*, impossible to accept this account of Hegel on p. 117: "The foundation principle in his system is the identity of the idea of being and the idea of nothing. Both are forms of the combining idea of becoming, and every thought is a poise between two contradictories. Thus the laws of thought are also the laws of being. Logic is metaphysics. . . ." Certainly the accounts of most philosophic systems are more intelligible than this; but nowhere is idealism brought to a definite issue with materialism, so that we might judge of the latter's claim to supersede the former: the antithesis emphasized is only that between science and revealed religion. For this reason, the open-minded reader will probably gain no convictions, nor will the idealist be shaken; though the previously convinced "rationalist" may feel a thrill of satisfaction on reading the presentment of his views in so triumphant a light. There is, at any rate, no fear of losing hold of the main point among the intricacies of argument, for the book is clearly written.

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CHRISTIAN INSTITUTIONS. By Alexander V. G. Allen, D.D.,
Professor of Ecclesiastical History in the Episcopal School in
Cambridge. New York, 1897. Pp. xxii, 577.

A work on Christian institutions from so well-known a writer as Dr. Allen demands notice in this JOURNAL, both because it touches at many points the history of practical ethics, and because religious institutions are an integral part of the social structure in which ethical life finds its expression. The present work first took shape